/55 cont./

243 and a drought ensues, an event which is greatly feared by
312 the Miao. Every second and third month plowing ceases for
731 seven days, and harrowing is avoided in order to ward off a
784 drought. The period of taboo starts from the nineteenth day of the second month to the twenty-third day, and again, from the thirtieth day of the third month to the first and second day of the fourth month. According to Miao superstition any violation during the period of taboo would bring on the disaster of
[782] a drought. Only through prayer and repentance can it be
[688] avoided. The violators are required to provide chickens and pigs for the sorcerer who stands at the highest point of the slope to offer prayer and sacrifice (called the "sacrifice to the spirit of the high slope," see the later chapter, "Magic and Religion").
243 When terraced fields come up against floods, although it is
731 not like the lack of harvesting of seeds in a drought, still often the sudden rush of mountain streams bursts through the terraced fields and destroys the structure of the fields. Moreover stones and sand often pile up, which is difficult to repair at once. Sometimes, the field is reduced to a steep incline or a deep gulch beyond repair. So, the Miao people toil all year round:
731 in prosperous years they barely miss cold and starvation. In
648 case of disaster, they are unable to look after themselves: the
[432] weak sell their children in exchange for a measure of grain;
[858] the strong form gangs to plunder the countryside. When the
[570] authorities press too hard on these marauders, then widespread unrest often result. Thus goes the saying: "The Miao area has a small disturbance every five years, and a large disturbance every ten years." The reason is not that the Miao are by nature fond of trouble making, but that they are driven to take dangerous risks by the pressure of poverty /Illus. 27-31 appear on pp. 56-60./ /61/ under a condition of overpopulation in
[161] a limited area. Hitherto, each suppression of a Miao disturbance by the government brought about peace, but it lasted only a few years before the outbreak of new unrest. Former administrators did not understand that the cause of the Miao disturbances

[text continues on p. 89]

/89 cont./
A more detailed description, however, shows that this is without
114 doubt a case of degeneracy about such as the proximity of any
548 major station may bring about. The author speaks of a "sacred
836 grove" in the neighborhood of Dongvan and continues: "If a European goes for a walk in this grove, one immediately sees several Meau girls descend from the neighboring hills where they work and offer the stroller their smiles and ... the rest..."

836 The unmarried, mature boys and girls of the Meau meet at suitable places along the edge of the fields or preferably at night in the field huts, but never in a dwelling. Dhuraratsadorn (2)

2. Page 168.

[771 688] even maintains in his work that lovers are forbidden to meet in any dwelling for a tryst, because this would offend the house spirits. If anyone were to violate this command, he would be fined by the village elders, and the fine would be handed over to the owner of the house. Thus if two young people wanted to meet, they would have to agree on a place somewhere in the jungle.

[343] The Chinese sources speak of special "love huts" of the young people, which girls, beginning at the age of ten, are allowed to visit (3).

3. Eberhard, II, p. 154.

[533] Singing and the jew's-harp (see the chapter, "Art," the section on "Music and Musical Instruments")play an important role at these meetings. The lovers hold hands and take turns singing to each other or playing the jew's-harp for hours.

833 Gradually the music-makers proceed to the sexual overtures, which are sometimes prolonged for hours. The partners stroke chest, body, and back, touch and stroke the organs, intertwine their legs, nuzzle each other, bite /90/ each other

[832] hard, and the like. The European kiss, on the other hand, is unknown, as among most primitive peoples, as is touching the mouth of the partner with one's own mouth, as well as erotic